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REVIEW.

A Sermon delivered in Ipswich, South Parish, (Mass.) by JOSEPH DANA, D. D., on Lord's Day, November 6, 1825,—being the day which completed the SIXTIETH year of his ministry in that place.

From the man who is between eighty and ninety years of age, however distinguished he may have been in earlier years, no one will look for the exhibition of that taste, and genius, and ardour, which is found in those who have not passed the meridian of life. Yet the veneration which we feel for the aged and faithful ministers of the cross, goes far to reconcile us to all the peculiarities which are discoverable in their addresses to us; and not unfrequently does it cast a deep shade of interest over performances, which otherwise are to be considered as feeble, and deficient in character.

The circumstance which gives the sermon before us, its peculiar interest, is briefly mentioned in its title. The fact that he who was addressing his people, had just then reached the sixtieth year of his ministry with them, must have cast a moral sublimity over the scene, which cannot easily be described. How few among us, can look back upon more than half a century of uninterrupted labour, in one obscure village! And how few clergymen can look back on *sixty years* of such labour! And then, what are the changes, which must have been witnessed in such a lapse of time! These, and other considerations of a similar character, could not fail to have furnished the speaker with ample materials; and, at the same time, to have excited an unusual share of attention and solemnity, among his hearers.

These peculiar feelings, however, will scarcely be realized by community at large, while perusing the pages of a printed discourse; and we shall only set forth some of the most important sentiments and admonitions which are contained in it.

The text is in 2d Peter, i. 12 to 15.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.—Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.—Moreover, I will endeavour, that ye may be able, *after my decease*, to have these things always in remembrance.

After alluding to the circumstances and feelings of the aged apostle who penned the text, and applying them in some measure to his own case, he tells his hearers that, if another apostle were to come inspired to speak to the believers of *our* day, he could bring no truths to view, that are more necessary, than those which are already revealed. After dwelling on some of the most important of these truths, and desiring that they may be kept in memory, "after the messengers who have brought them, shall have quitted this earthly abode," he then proceeds to speak of "other remembrances which become specially needful by the existing state of things."

For instance: this is a *speculating* Age. And very possibly, it is too much forgotten, here and there, that there is that in the nature of Divine truth, which will not bear to be coldly speculated on; and perhaps *cannot* be, without a degree of danger. What if it should be found, that the oftener these sacred things pass through the mind, without making their appropriate impression, the oftener they *may* pass; and become in the issue principal *causes*—in a sense—of hardening to the heart. It is certain, that inquiries into the meaning of Holy Scripture, should be all *practical*. And these are the inquiries which have the promise of success. "If any man will do the will of him that sent me," says our Lord, "he shall know of the doctrine, whether it be of God." Here is a protection of infinite worth. And those are much to be congratulated, who in all their disquisitions are able to say, Lord, our desire is to know what is truth, that we may obey it.—Without such a spirit of inquiry, we have no such protection, and are always in danger of going unblest in our studies.

It will be recollected that the author is located in the regions of Socinianism: and he naturally inferred that he had this species of heresy in his eye, when he penned the foregoing paragraph. The latter, however, conveys a lesson which has a much more extended application.

The preacher then proceeds to show, that this is also an age of curiosities and novelties; and of departure from the great truths of revelation.

After so many ages of "peace in believing,' Is it he says, now to be a question, whether the Saviour of the world be able to save to the uttermost? Whether he be able to keep that which his faithful followers have committed to him against that day? Or able to fulfil all his promises to them? That in particular, of being in the midst of them, wherever two or three are gathered together in his name? If doubts do arise, upon these points, we may well drop a tear like the two disciples going to Emmaus:—"We trusted that it had been he who should have redeemed Israel."

On the subject of prayer and Sabbath breaking, we make the following extracts.

Is there not a falling off, in alarming instances, from that *piety*, which was the glory of our fathers? Who has not been told that in their day, that was a rare house, where family-worship was not attended morning and evening? And do we not all believe, that religious order in *families* had an important effect in keeping up and extending religion throughout New England?—On the other side, how undeniable is it, that religion does and will decline, and moral sentiment at large; according as this primary expedient for well training the rising generation falls into neglect. Awake then my brethren, to this great duty. We justly tremble at the *natural* effects of such a declension:—Who, then, will not be afraid of that 'FURY,' which is poured onton the families that call not on the great Creator's name?

By how many in our day, the religion of the closet is neglected, Omniscience alone can pronounce. Yet, one neglect inevitably raises a fear respecting another. But O my beloved people, elder and younger, let me intreat you, as you would have any hope of your souls' prospering, to keep up with earnestness, and constantly, secret prayer. "It is not a vain thing for you, it is your life."

Is there no falling off from sanctuary worship? That disheartening to the ministry, from delivering their messages to empty seats, is something. And feeling minds will sometimes think of that; and perhaps the more, when the messengers are gone. But can it be excusable before *God*, to receive his messages in that form? Has not the God of the sanctuary a command over the people who belong to it? Or hath he said without authority, "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord?" He who appointed pastors and teachers, did he not by that appointment, make it the incumbent duty of their people to attend them, as the state of things would permit? How then can this be neglected without rebelling against the highest authority?

Is there not a mournful falling off from the Sabbath itself; especially in some circles, even in this region, once renowned for piety and the religious observation of the Lord's day. But how deplorable is that spirit in man, which is weary of the Sabbath!

My brethren, there is more of mercy to man, in setting apart this day, for meditation, for worship, for sober reflection on our great concerns, than man has ever calculated, or ever will. And yet this day of mercy is a touchstone to try men's souls. If the God of the Sabbath be venerable in our view; and the Redeemer, who made this day dear to our hearts; the Sabbath is then precious for the true purposes of its appointment. Till then, though many thanks are due, for outward restraints, and inward; for conscience, and conscience roused to action: for constraints, and those carried into many proprieties, and much of sober conduct: still how much is that heart to be deplored, which does not yet truly love the holy purposes and employments of the Sabbath; but will, more or less profane it, by thoughts, words, views, purposes, which irreligion substitutes, in place of what is called for!

Such sentiments and admonitions, coming as they do, from a faithful and distinguished minister who had outlived most of his early cotemporaries, and who was then just at the close of his earthly pilgrimage, are certainly entitled to peculiar weight and consideration.

But we can add only the following extract, which closes the discourse.

I know that the time of my departure is at hand. It *must* appear so when it is considered, that this day completes sixty years, since my settlement here in the Gospel ministry; and nearly sixty-one and a half, since I first beheld from that elevated spot yonder, the abodes of your venerable ancestors; bearing, even then, impressive marks of primitive simplicity; and disclosing, as they came to be unfolded, a character like that of the ancients, an inside often better looking than the outer; and a precious remainder of such piety, as the first pilgrims brought with them; or such as the venerable NORTON, ROGERS, COBBETT, HUBBARD, and the three other ROGERS's, in their generations, contributed, under heaven's blessing, to originate, to enliven, and prolong.

Thanks be to God, he has not left this ministry to an essential falling off from the principles, which your fathers were willing to suffer so much for. Nor ought I to say, that its general intention has not been the same. But conceive, my dear Brethren, how such a monument of the Lord's mercy, as you now have before you, coming after such predecessors, and permitted to out live such a catalogue of younger brethren, *of whom the world was not worthy;* must wish to have done more, and better, in this great and good work, for the Redeemer's honour, and the important good of my people! You will implore the divine favour, that the hand breadth of time yet left me, may be rendered beneficial, in one form or other, to yourselves or to your children. And God forbid that I should cease praying for you!

We are called to note with great thankfulness, that some "mercy-drops," at different seasons, have been granted to us: and that between May 1798, and May 1801, fifty were added to the communion; twenty-five since: and that the whole number of additions since 1765, is 121. Shall I not add with affection, that within the past year, hopes are entertained of a desirable number more? May Divine mercy grant, that none of these hopes may prove abortive! Grant likewise, that, instead of a decline of soul-reformation, all praying people may be roused and strengthed afresh, to contribute their full part to it: and that Spirit of grace, on whom all depends, awake you all, my beloved people; and that so, that there shall be no more slumbering.

Your friendship, dear Brethren, your candor, and that of your fathers, so uniform, so dear, and consoling, has a just claim to my tenderest acknowledgments. And never, I believe, will your affectionate concern for my life, and health, in times of sickness, and of danger, be lost from my remembrance. Your prayers, I ought to believe, contributed to my recoveries: And life, while it is continued, will be the more sweet to me. Would God, it might be useful—in some proportion—to the last moment!

When I look around, I am struck with the absence of all, who were heads of families, at the commencement of this sacred relation: all except five, if I am correct, and of these, one man only. What numbers beside, have retired, of younger persons! Part of my minutes is mislaid: But 15 to a year,—which seems to have been our average number,—amount to 900. What a gloom this sheds on the state of society! How many excellent persons, male and female, and much endeared to their pastor, has he followed to the grave! What can relieve this gloom, but a powerful, and extended, revival of religion,—pure and undefiled!

Shall we not then for this, redouble our prayers? O Lord revive thy work! Lord God of Israel, turn us again; cause thy face to shine, and we shall be saved!

One more petition,—or cluster of petitions,—will surely express our united wishes. Lord Jesus, remember a flock, which throws itself on thy sovereign compassion. Let it not be left to wander on the mountains. Be thou thyself its Shepherd. Let it always know thy voice; ever follow thy direction; and under Thee, may it go in and out, and find pasture. Gather the lambs with thine arm, and carry them in thy bosom. Defend them from wolves, of every description. Give them, in thy time, a pastor after thy heart, who clearly bears a spirit like thine own: And bless with thy Divine favor, both him and them, forever.

The Sermon, as we have already intimated, possesses no very remarkable *intrinsic* excellences: but it has fewer faults than might have been expected; and we can still discover some traces in it, of that vigor of mind which once distinguished its author.

CATHOLIC COMMUNION.

Dr. Mason, in his masterly "Plea for sacramental communion on catholic principles," relates the following interesting anecdote. It was connected with his own experience, and was, under God, happily instrumental in unchaining from its fetters, on this subject, one of the mightiest minds that ever shone, on our country or mankind.—*West. Lum.*

"One of these occasions it is impossible for him to forget. He had been distributing tokens of admission to the Lord's supper. After the congregation had retired, he perceived a young woman at the lower end of an aisle reclining on a pew in a pensive attitude. As he approached her, she said, "Sir, I am a afraid I have done wrong." Why, what have you done? "I went up with the communicants, and received a token, but am not a member of your church; and I could not be at rest till I spoke to you about it." To what church do you belong? "To the Dutch church; and if you wish it, I can satisfy you of my character and standing there." But what made you come for a token without mentioning the matter before? "I had not an opportunity, as I did not know in time that your communion was to be next Lord's day. I am sorry if I have done wrong; but I expect to leave the city on Tuesday; and to be absent, I cannot tell how long, in a part of the country where I shall have no opportunity of communing; and I wished once more before I went away, to join with christians in showing forth my Savior's death." He consulted a moment with the church officers who were still present; and it was thought most expedient not to grant her request. He communicated this answer as gently as possible to the modest petitioner. She said not another word; but with one hand giving back the token, and with the other putting up her kerchief to her eyes, she turned away struggling with her anguish, and the tears streaming down her cheeks. How did his heart smite him! He went home exclaiming to himself, "can this be right? Is it possible that such is the law of the Redeemer's house?" It quickened his inquiries; his inquiries strengthened his doubts; and have terminated in the conviction that it was altogether wrong.

FINE IDEA.

It is related that a pupil of the deaf and dumb institution at Paris being asked "What is eternity?" replied with a richness and force of conception rarely equalled, "It is the lifetime of the Almighty."

PROGRESS OF SENTIMENT.

The Connecticut Observer, which, by the by is one of the ablest and best papers in that state has a long article of a most decided character, against the amusements of the Circus and the Theatre. Take the following paragraph as an example.

As to the moral tendency of the Circus, some profess to believe it favourable to the community. Many of these same persons have like views of theatrical exhibitions, though others have not. The time—the place—the circumstances—the teachers—the subjects—the language—all—all—in their estimation, operate to give a new charm to virtue, and a new shade of horror to vice. We do not impeach the sincerity of their belief—we only wonder at its existence. But some who would not advocate the cause of the theatre, rank themselves among the friends of the circus. It may be admitted that in some respects the latter is free from the evils connected with the former; while, perhaps, it has new evils of its own. Still, there are, in our view, objections equally aplicable to both. The waste of time—the corruption of taste—the temptation held out to the young, to obtain, improperly, the means of attendance—the dissipation of serious reflection—the evils connected with an assembly in such a place—at such a time, and for such an object—the allurements which induce some to be present, whose families must lack the necessaries of life, and whose creditors must fail of receiving their just dues—these in our estimation, are some of the evils that are common to the circus and the theatre. We cannot believe that the tone of moral feeling is higher, where these exhibitions are frequent, than where they are known only by name. For one seed of virtue planted by them in the heart, we do believe there are a thousand seeds of vice. And even if there was no other objection to the circus—can any one doubt that it prepares the way for the theatre? "Woes cluster"—when you admit the first, you know not how many of the train will follow.

PASTORAL SUCCESS.

The ministry of Dr. Baldwin was at its commencement in this city unusually blest. The revival which began whilst he was preaching as a candidate, continued without much interruption for two years. To the second and first Baptist churches more than one hundred were added during the year 1790. In 1791, additions were made every month, sometimes to the number of nearly 20. The whole number added to the 2d church this year was about 70.

At the time of Dr. Baldwin's installation, the number of members whose names were recorded on the books of the church was 90. Of these, many were unknown and had been long forgotten. The present number of the church is about 450. During Dr. Baldwin's ministry, he baptized more than 670, who were the fruits of his ministry in this city.—*American Bap. Mag.*

From the Guardian and Monitor.

MATERNAL AFFECTION.

LETTER FROM A WIDOWED MOTHER TO HER SON.

MY DEAR ONLY SON,—When I seated myself to address you, your "loved, cherished image, rose before my mind's eye." The recent parting scene; your dutiful obedience, and tender affection for your mother; the kindness manifested to your sisters; all recurred to memory. And when I reflected that your place would long be vacant in the dear domestic circle, and that we should no more at present hear your sweet voice, while we kneel around the family altar, I felt my maternal bosom throbbing with pain; until at length my full heart found relief in tears.

Oh! my son, when I gave you a widowed mother's blessing and commended you to the care of Him who only is able to keep you in a world full of danger, temptation and sin, I thought I had realized the full value of what I had parted with. But I have since been convinced that I shall daily feel more deeply sensible of it. At the night of that day on which you left us—at the usual hour, when your sisters took their Bibles, and were seated around me—your chair stood empty in its place—Eliza began to weep afresh; it was contagious—sympathy and love were powerful—the younger ones sobbed aloud: although my own heart was full, yet divine grace enabled me to subdue my feelings. I waited a few moments, and then asked them if the blessed book they held did not teach them resignation to God's holy will, and to the wise dispensations of his providence, and if they could dare to read his sacred word, while they indulged feelings of rebellion, or would wish me to presume to mock Jehovah by imploring that his will might be done, while we felt no submission to that known will at heart? This had the desired effect—Eliza read with a faultering voice.

You have now, my dear boy, entered upon a new scene: many and arduous are your duties—strive to perform them well.—Twelve years of a life [which at the longest will be but short] have now passed away. I trust you have been careful of your books—attentive and studious. Be not tempted to remit your exertions; but be emulous to excel in useful knowledge. Improve all your precious time. Be particular to observe the appointed hours for every separate study or employment; let all be attended to in the proper season—decently and in order—then you will never be obliged to neglect, or to hurry over things that require close application. Remember that system is indispensably necessary.

Be respectful, obedient, and grateful to your instructors. Be friendly and obliging to your companions. And should any of your young associates be deemed inferiors, be careful I charge you, my son, to treat them at all times with peculiar tenderness. In short let your whole deportment be amiable, and such as to render you agreeable to all. I would again caution you to be very careful to shun all bad company. Oh my dear boy, let a mother's intreaty prevail; dread bad habits as you would a contagious and fatal disease; yea even more so! Let no one entice thee to sin. Oh! I beseech you by all the love you bear your mother and fatherless sisters, if sinners entice thee consent thou not! Avoid all the that lead into temptation; shun the first step in the downward road to vice. If you do not take good heed to the beginnings of sin, it will finally plunge you into a dreadful gulf of ruin. Ah! my dear boy, my only son, my fond heart is full: you are the child of many tears and prayers, and of solemn vows. On me devolve the highly responsible duties of an only remaining parent; sacred is the trust committed to my care.

What shall I add more? Need I in this place repeat all a mother's cautions, counsels and reproofs? No, I trust I need not; your retentive memory will often enforce them upon you when far away. But one thing I cannot too often impress upon your mind—that is be constant and fervent in your secret devotions. Oh! do not let intercourse with the world influence you to grow lax in this sacred duty; if you do so, you will most assuredly fall into sin. Implore daily and earnestly that God will keep you; trust not one moment to your own strength; it is but weakness. Pray often for your beloved friends at home; remember the solemn manner in which you have so often entreated that your Heavenly Father would continue your life; make you useful to your fellow creatures—a blessing to your parent in her lonely situation, a father and a friend to your helpless sisters. Many have been your affectionate promises in sweet simplicity and tenderness. Recollect that from you we expect much—that to you a mother and three sisters look, with humble reliance on God. This will help to stimulate you, provided you make it a subject of prayer as heretofore.

I would again remind you to guard against your sanguine temperament, and extreme vivacity. Your excellent lost father used to say his had been a cruel enemy to him; a source of many errors. Beware of youthful levity; I would not have you gay but cheerful. I have delighted to see you so. Although my own heart has bled, and experienced a wound that is not healed, I have endeavoured to avoid showing you gloom or melancholy. You have been taught that real perfect happiness was not to be found below the skies. You have felt young as you are, that this is a changing uncertain world. But Christians ought to be cheerful. God will bestow all good that is best for his children here, and endless blessedness hereafter. Let me, let us my son, sing aloud of his mercies; for ere I close I have joyful news to communicate. Bless the Lord, Oh my soul! bless him my son. Shall we not rejoice, yes, even if we do so with trembling! for I humbly hope and trust that angels are rejoicing over even your beloved sister Eliza. And now my dear boy, receive the heartfelt thanks of a mother, for the faithful parting counsel and warning you gave Eliza in the garden; and bless God that he put it into your heart, and accompanied it with his Holy Spirit. She was very sad after you was gone, and for the two first days I attributed it to grief for the loss of your society, and strove to console her. The third night the true cause of her distress appeared; and the enmity of the carnal heart was apparent. Unaccustomed to deceive she refused to read, and said she could not she was so wicked. She objected also to kneeling down, as we were about to encircle the dear altar of family worship. "I cannot, Oh! I cannot," she exclaimed, It would be but mocking God as I have often done; and now my heart is not only far from him but filled with rebellion; I hate his holy, perfect law."

Ah! Henry, you must imagine the scene that ensued; for I cannot describe it. At length I attempted to pray. Eliza stood up until exhausted with inward anguish, she sunk into a chair. Distressing indeed to her was the night; to me it was long and both pleasant and painful. Faith was given me strong and persevering—we were both sleepless. She related to me what you said to her in the honeysuckle-arbour—and its effects. The words "have you not said to the Saviour who has died on the cross for you, 'I will not accept your offered mercy?' Oh! come my dear sister, to this precious Saviour: He is my best friend, my beloved master—he calls you: think of the spear and nail-prints—and say not in your heart I will not let Christ reign over me." This

sank deep—and she repeated it in bitterness of spirit. Just as the morning dawned. she exclaimed, "Oh, come Lord Jesus. reign in my heart!" She arose, and I watched her in silence—the sun rose in full splendour—she gazed upon it from the window, and spoke of the Sun of Righteousness with healing in his beams, & cried out, "heal, create anew" and clasping her hands sank upon her knees—with a look of intreaty she said, "Oh! mother, come and pray with and for me!"

In vain do I attempt to paint what passed; let me, however haste to inform you that she rose up praising God: throwing her arms about my neck, and her dear head on my bosom, she blessed God that he had given her a pious mother. Judge my feelings—Oh! my exulting heart felt as if it would rush from that bosom, and lie low at the footstool of sovereign mercy. To the dust it humbled me to see, and feel, how much one so unworthy was blest and honored by our Immanuel. My heart even ached with excess of joy and gratitude; but such is human weakness, I must cease to endeavor to tell you one half. In a few months I hope to tell you personally all the particulars. Eliza will rejoice to join in praising your dear Master now.

I have deferred co mmunicating this delightful intelligence sometime, that I might have some more proofs that we are not deceived. Suffice it to observe—your sister is yet admiring and adoring; she finds a new world. Ah! my Henry, will you not plead our God that all these dear hopes be placed upon the Rock of Ages. Eliza mourns her past life misspent. She is one year older than her brother was when he took the vows of God upon him. Harriet and Matilda both weep much. Harriet's feelings seem to be excited by sympathy; but our dear little Matilda, really appears to be mourning for sin. I tremble for her, —for all. Faith almost fails when I ask that my little darling may be born of God so young: he alone can accomplish it. Alas, how little do I deserve all these mercies. God has seen fit to more than comfort me for the loss of the best beloved friend of my bosom. He it is (I trust) that has called upon me to rejoice—but still it must be with trembling. Eliza is writing to you. I perceive that redeeming love is her darling theme. She says not one word about being herself a Christian. I cannot find as she has thought of that; all is love and gratitude. She talks of the glorious plan of salvation with wonder and rapture; calls it God's "golden chain," and prays, "bind it around my heart." She says every link is invaluable to her, as far as she can understand it. Harriet says, "tell brother Henry that he must love me if I am not good, and do not love God: I hope I shall." Matilda sends love. In tears she says, "brother must pray that the Savior who loves little children and blesses them, would remember me, and have mercy on me; for I am very sinful." All join in wishing to see you. Accept the little trifles as proofs of their love.

And now, my dear son, receive once more a mother's blessing; and may he who has the hearts of all in his hands, keep you unto the end—make you a blessing—and bestow on you the choicest of heaven's rich blessings. May we meet once more on earth in health, and love—finally unite beyond the skies in tuning the golden harp to his praise who has bought us with his own precious blood, and cast our glittering crowns (the purchase of his sufferings) at his feet, cry allelujah to the Lamb for ever and ever!

Pray for us, my dear boy, that your sisters may each be among the blest when God makes up his jewels. That your mother may have grace granted to train her inestimable charge for Him who has lent them to me; and that I may be so blessed as to join my dear departed companion on high; and we may be enabled to say, "here are thy servants Lord, and the children thou hast given us!" Adieu, my son—write soon and often. I remain your MOTHER.

SUPERSTITIONS OF BURMAH AND SIAM.

THE WHITE ELEPHANT.

The accounts which have been published of this object of adoration are probably not forgotten. A white Elephant, an object of the highest veneration with the ignorant Burmese, though rendered white by disease, is believed by these deluded votaries, to be thus distinguished because there is lodged within it some blessed soul, which, having reached the last of many millions of transmigrations, is next to be absorbed in the essence of the Deity.

On this unhappy animal are bestowed the most assiduous attentions, and wealth and splendour are lavished in the most extravagant profusion. He is kept in a lofty hall next the palace, adorned with the richest decorations.—His trappings are of diamonds and other precious stones, and he is fed from golden vessels. His attendants and guard amount to *one thousand persons*, and presents are regularly offered to him by all foreign ambassadors. To what absurdities will ignorance and superstition reduce the human mind!

We learn from Finlayson's account of a mission to Siam, that a like respect is paid to this idol by the *Siamese*, and copy from his narrative the following additional statements:

"The greatest regard is entertained in Siam for the white Elephant. He who discovers one is regarded as the most fortunate of mortals.—The event is of that importance, that it may be said to constitute an era in the annals of the nation. The fortunate discoverer is rewarded with a crown of silver, and with a grant of land, equal in extent, to the space of country at which the Elephant's cry may be heard. He and his family, to the third generation, are exempted from all sorts of servitude, and their land from taxation."

AMERICAN EDUCATION SOCIETY.

The whole number of young men who have received assistance from this Society since its first establishment, is 527. Of these, 13 are ordained ministers, 10 are missionaries or in the employ of charitable societies, and 11 are licensed candidates for the ministry; making the whole number of those who preach the Gospel in one way or another, 33. Two hundred are now members of Colleges, and forty-two are members of Academies, preparing for Colleges. The remaining number, so far as their present situation can be ascertained, is composed of those, who have just graduated, and are employed as instructors of our youth, or are pursuing professional studies.

Convention.—The Board of the Baptist State Convention met at Hamilton, Madison co. on the 22d inst. Elder A. Bennet was appointed an Agent of the Board. J. B. Worden, was appointed a missionary in Susquehannah co. Pa. for 12 weeks. John Buttolph, a missionary for 2 years in Michigan. The station at Buffalo is yet unsupplied.—*Bap. Reg.*

The last Baptist Register contains an extract of a letter from Rev. Thomas Morgan, elder of the Clinton Church in Upper Canada, (Lincoln County we presume,) which states that a revival of religion has been in progress among his people ever since the 13th of November—that he has baptized in all to the number of thirty; and that the work is still going on, to the great joy of God's people and praise of redeeming grace." The writer adds——"We are informed that in the London district there is to the number of sixty added to three churches since last association.

We copy the following from the same paper. The town referred to we suppose is in Otsego County.

EXTRACT OF A LETTER TO THE EDITOR,
dated Milford Feb. 13, 1826.

Dear Sir,—The church in this place with which I have laboured more than 16 years, has experienced several revivals. About three years previous to the recent work we had many grevious trials; a number were excluded which I believe has terminated for the good of the church—while the enemy was coming in like a flood, the Spirit of the Lord has lifted up a standard against him. At the sitting of the association in June last, we returned only one added by baptism. Since then I have baptisee 34:—14 males and 20 females. The subjects of the work are from 12 to 50 years of age. Some were taken from a profane life, and are now among the professed disciples of Jesus; and being forgiven much they love much: our Sabbath and conference meetings are frequently crowded: I believe the harvest is not yet past with us.

Yours, EDMUND RICHMOND.

INDIAN SCHOOLS.

The following table, which we have prepared from official statements published by order of the U. S. Government, shows the number of Indian Schools among the different tribes in the United States, the Society or denomination of Christians by which they were established, the number of teachers and pupils, and the amount annually allowed and paid to each by the government.

EXPLANATION.—A. B. C. F. M. stands for American Board of Commissioners for Foreign Missions: U. F. M. S. for United Foreign Missionary Society: Baptist G. C. for Baptist General Convention: Cumb. M. B. for Cumberland Missionary Board: and Syn. S. C. & G. for Synod of South Carolina & Georgia. The numbers in the column of teachers, in most cases, include the whole number of the families of the teachers, mechanics, &c. employed at the different stations.

		Teachers.	Pupils.	Am't annually paid by government.
Cherokees E. of Mississippi.				
Spring Place,	United Breth.	6	5	$300
Oochgeelogy*	do.			
Brainerd	A. B. C. F. M.			1000
Carmel	do.	42	84	100
Creek Path	do.			100
Hightower	do.			100
Valleytowns	Baptist G. C.	7	60	500
Tinsawattee	do.		25	250
Choctaws.				
Elliot	A. B. C. F. M.	7	30	
Mayhew	do.	6	65	
Bethel	do.	3	16	
Emmaus	do.	4	22	
Goshen	do.	6	16	
Capt. Harrison's	do.	1	13	2250
Jusan's	do.	1	13	
Mooshulatubbees	do.	1	13	
I-ik-hun-nah	do.	3	30	
Bethany	do.			
L. S. Williams	do.	2	4	
Potawatamies.				
Carey	Baptist G. C.	26	70	600
Ottowas.				
Thomas	Bap. G. C.			
Maumee	U. F. M. S.	21	10	300
Creeks.				
Withington	Baptist G. C.	11	34	600
Oneidas.				
Oneida	do.	7	40	400
Oneida Castle	Episcopal Ch.	3	33	500
Senecas.				
Seneca	U. F. M. S.	6	43	450
Cattaraugus	do.	9	39	500
Tonawanda	Baptist G. C.		30	300
Chickasaws.				
Charity Hall	Cumb. M. B.	14	31	400
Monroe	Syn. S. C. & G.	12	54	800
Florisant, Mo.	Soc. of Jesuits	7	24	800
Quoddy Indians.				
Pleasant Point, (Me.)	Society Prop. Gospel	1	60	250
Cherokees W. of Mississippi.				
Dwight	A. B. C. F. M.	10	75	800
Osages.				
Union	U. F. M. S.	6	31	250
Harmony	do.	47	27	250
Tuscaroras.				
Lewistown	do.		45	450
Michilimackinac	do.		50	500
Wyandots.				
Up. Sandusky,	Methodist Ch.	12	57	800
		281	1159	$13550

*Not yet in operation, but expected to be so before the close of the year.—*N. Y. Obs.*

Elder Purington of Truxton, writes in a letter of the 18th Feb. that forty-two have been baptised by him in the present reformation.

Prayer for Colleges.—Though the day specially set forth for fasting and prayer in behalf of our Colleges is now past; yet, as the latter should claim a constant share in our supplications at the Throne of Grace; it will not be amiss to place before the readers of the Recorder, the following statement of facts which were furnished a short time since, by one of the correspondents of the Recorder & Telegraph. The writer says that the "sources of his information are good, though *entire* accuracy cannot be expected."

In 1700, more than one half of our College graduates became preachers. In 1800, only one sixth became preachers.

The present number of students at Colleges which confer degrees, is 3500, about one fourth of whom are accounted pious.

In 1814, from the fourteen principal Colleges in the United States, there were living 7642 graduates, of whom 1465 were ministers.

In 1818, not one regularly educated minister to 6000 inhabitants.——11000 ministers wanted to furnish an adequate supply. The ratio of supply to the increase of the inhabitants is constantly and rapidly decreasing.

In 1825, there were 87 destitute churches in Vermont.——American Presbyterian church, embraced 700 more churches than ministers.—Of the American Baptist Churches more than a thousand destitute.——In 1821, Virginia had 882,000 inhabitants, who had no Presbyterian, Congregational, or Episcopal clergymen.

At twelve Medical schools in the United States, in 1825, there were 1890 students,——Law Schools over 1000,—Theological Seminaries 500.

In England, in 1816, there were 10,150,615 inhabitants, and 20,000 ministers; or one minister to about 500 souls.

In 1825, about 80 hopeful conversions at Hamilton, Yale, Middlebury, and Williams Colleges. Yale College, present number of students, 350—about 100 reputed pious. Middlebury do. 87—about 74 pious. Bowdoin do. 150—pious 25. Hamilton do. 100—pious 49. Amherst do. 152—about 100 pious. E.

AMERICAN SUNDAY SCHOOL UNION.

The Report presented to the Society at its First Annual Meeting, May 24, at Philadelphia, states, that besides its two periodical publications, the American Sunday School Magazine and the Teacher's Offering, the Board have published during the year, 42,500 Reward Books, 51,000 Tracts, 10,000 copies of the Decalogue, 500 Minute books, 4000 Catechisms, 10,000 Christian Almanacks, 10,000 Spelling Books, 726,000 Tickets, 25,000 Hymn Books, 1000 Plan of proceeding, 2000 Hymns in sheets, 650 Receiving books, 11,000 Alphabetical cards, and 3,500 copies of the Seventh Annual Report of the Sunday and Adult School Union; amounting in all to ONE MILLION EIGHTY-TWO THOUSAND SIX HUNDRED AND FIFTY Books, Tracts, and Tickets.

SEAMEN'S CAUSE.

There is scarcely a Bethel Union Society in the world says the Mariners' Magazine, which does not record some striking instances of usefulness in the reformation of sailors. Most religious denominations are gaining accession from sea. Upwards of twenty pious naval officers have recently taken orders in the church of England, and are now engaged in preaching. Capt. Scoresby, also, author of several volumes on the Greenland whale fishery, is now preparing for the ministry. A Wesleyan minister, at Liverpool, declared lately that since the Bethel Companies had been established, the society to which he belonged had much increased, and that fourteen masters and mates of vessels, besides many seamen, had made a profession of religion during the last year. In view of these, and many similar facts, we may venture to say that no Society in the world has been so useful with such feeble means.

From the Mariners' Magazine.

A CONVICTED SEAMAN.

Last Wednesday a seaman called on me for a Bible by the name of V———. He said he had no money to pay for it, but handed out his watch, with a request that I should keep it until he could pay for the Bible and redeem it. He appeared to be in great distress of mind—I asked him if he had more desire to read the Bible now, than usual. He replied that he had—that last Sabbath he attended the Mariners' Church, where he began, for the first time to see that he was a poor lost sinner, and that he had not found a moment's rest since that or Monday. He spent the day in his chamber—could get no relief;—on Tuesday he had roamed from place to place through the city, but his sins followed him; and that morning he was tempted to drink, to get rid, if possible, in some way, of his dreadful distress; but could not—and now he wished to read the Bible. I asked him how long since he had read it. He had not for twelve years Have you a family? "I have in W———. My wife is a pious woman; but I have done every thing to hinder her—when she has given me good books I have thrown them away, and read none but wicked books, all of which adds distress to my poor soul. My parents too were Christians, and prayed much for me. But all in vain—it only adds guilt and ingratitude to all my other sins." I endeavoured to lead his mind to one who was able to forgive sins. His reply was—"He may be a Saviour for others; but I am so great a sinner he cannot save me—I have no hope; but expect soon to die, and sink into hell." Have you ever prayed to him? "No—I am too great a sinner; I cannot pray." I observed to him that some who could do no more—had cried God be merciful to me a sinner. But he said, "if you could see my heart you would know how impossible it is for me to pray. I have never committed murder or theft, and never thought I was a great sinner until now. But now I cannot live under this distress—will you pray for me?" After uniting in prayer, he joyfully received his Bible and some tracts. I saw him again yesterday—he had attended the Mariners' church. I asked him if his distress continued. He observed that he was still a poor helpless sinner; but that he did not feel so much distress—that last night he could not sleep, but got up five times to pray, notwithstanding there were several others in the room with him, but did not feel so great distress to-day—but wished all to pray for him. He had found in his Bible that although his sins were as scarlet there was one who could make them white as snow.

"On reflecting over the above scene I was led to think how the great Head of the Church had been pleased to bless the little exertions made for poor forsaken seamen, and how much might be done if suitable exertions were made in behalf of the Mariners' Church & Bethel Union; and I was forcibly impressed with the importance of forming a church for seamen, that when the Lord is pleased to bring them to the knowledge of the truth they might have it to say, we were not only born here, but here also we had the sweet privilege of commemorating the dying love of him who has compassion on seamen.

REVIVALS.

Our readers will be gratified to learn from the following remarks of the Recorder and Telegraph, that Rev. Mr. Nettleton, whose labours were a year or two ago so evidently blessed to the churches in many parts of New England, has so far regained his health, as once more to engage as an humble instrument in the promotion of revivals.

It is a circumstance which calls for humble gratitude that the alarming unfrequency of revivals which was remarked a few months since, has in a good measure ceased; so that now scarcely a week passes without bringing intelligence of new triumphs of religion. We are informed that a revival is progressing in Rev. Mr. COBB'S parish, Taunton, and that about 50 are thought to have experienced a saving change. Rev. Mr. Nettleton is there.——We also learn that in Rev. Mr. REID'S Society, Reading, there are very encouraging prospects. A considerable number have found hope.

We learn that a revival has commenced in in Boonsville at a place where there is as yet no established religious society; and where error and irreligion have been greatly predominant. 1 or 2 praying souls seem to have been blessed in a remarkable manner as instruments in the work. Nothing is too hard for the Lord.

REVIVAL IN MOUNT HOLLEY, (VT.)

The Northern Spectator furnishes the following extract of a letter from Rev. D. PACKER, dated,

"*Mount Holley, Jan.* 10, 1826.

"Dear Brother—

"The Lord is carrying on his work in in this town with power. There have been between 40 & 50 hopeful conversions within a short time past. Two weeks ago last Sabbath, I baptized seven persons; last Sabbath, I baptized nine;—and expect to baptize eight or ten more next Sabbath."

It seems from Mr. P.'s letter, (says the Editor) that some of the most respectable inhabitants of the town have become subjects of the work; that some of the most abandoned have been reclaimed;—and that the work is still going on.

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 7, 1826.

Maternal Affection.—The article bearing this title, which we copy to-day from the Guardian and Monitor, is not without its faults: but we like it on the whole, and hope it will be read.

The *Questions to those who wish to become Universalists*, which appear on our last page today, are rather *hard* ones; and though they appear to have been prepared in some haste, they will bear a pretty close examination by those for whom they are intended.

The Baptist Register.—The first number of the third volume of this paper we perceive comes out in a new dress. The appearance of the paper is improved; and it continues to be every way worthy of patronage. It now takes the title of "THE NEW-YORK BAPTIST REGISTER; in consequence of its being the regular organ of communication for the Baptist State Convention.

Peace Observer.—We have received two numbers of a periodical pamphlet of thirty two pages bearing this title, issued quarterly at Buffalo—price 50 cents per annum. The object of the pamplet, is to set forth the inconsistency of Christian's engaging in the profession of "*Man-killing*," to advocate the cause of universal peace; and to diffuse in that section of country, information relative to the transactions of peace societies which are located in this country and in Europe. The pamphlet has a respectable appearance.

The Cowper Circulating Library.—The Recorder & Telegraph mentions that a select library bearing this appellation, has been established in Boston within a few months past—not as a money-getting concern: but "for the *intellectual and moral* benefit of those who may choose to avail themselves of its advantages.', "The books are not all of a religious character; but those which are not, are elevated, chaste and solid—such as are fitted to please pure minds, and to make sensible ones more so."—If Libraries of this description were established in all our cities and populous villages, they would present some check against the rage of novel reading.

Dancing made Subject to Church Discipline.

Some of our readers may much wonder at our giving admission to so *unpopular* a subject as is embraced in the subjoined article from the Seneca Farmer---and may wonder still more, perhaps, at the unanimous decision of a large & respectable Presbytery which is contained in it. But after all that can be urged at the present day, in favour of this fascinating amusement—and certainly many plausible things *have been* urged—there are three considerations, either of which should, in our opinion, suffice to convince the Christian professor, that he cannot innocently participate in the amusements of the ball room.

The first consideration is derived from the character of this amusement; as being a species of expensive and splendid trifling, altogether unsuited to the feelings of persons who have a realizing sense of their situation as probationers of eternity.

The second consideration is derived from the fact, that Evangelical christians are at the present day nearly unanimous in considering this amusement as calculated to prove a snare to the souls of all those who participate in it; and from the further fact, that, owing to their own views of the subject, they cannot fail to be grieved at the conduct of such professors, as boldly set those views at defiance. The spirit of the gospel requires that the *few* should give up those indulgences, which, though innocent in themselves, would prove a stumbling block, or an occasion of offence to the *many*. [*See Romans, chapter xiv.*

The third consideration is derived from the well-known fact, that men of the world, whatever they may say about it, do *in their hearts almost universally condemn* the conduct of such christians as they can prevail upon to join them in their routine of amusements. The christian is to avoid not only *every evil*, but every *appearance* of evil. And let him beware, lest he bring disgrace on his profession, by indulging in that which will necessarily be construed into conformity to the world.

We were both pleased and edified one evening last week, says the Editor of the *Waterloo* Seneca Farmer, in hearing the GENEVA PRESBYTERY, which convened in this village, discuss the subject of *dancing*—its effects on moral society, more especially when practised or countenanced by the professors of religion. We believe there was not a solitary advocate for the practice; yet the subject was introduced by some of those most plausible arguments in its favour, which might be supposed could have been introduced by its real friends. This method brought the question fairly at issue; and the discussion brought forward a train of scriptural, experimental and rational arguments against the practice of dancing-schools, balls, and dancing assemblies, that would have carried irresistible conviction in the deliberate judgment of both the moral and religious communities. The simple act of dancing, was viewed as a secondary evil; it was the train of evils it inevitably introduced, which formed its most alarming character. It arrested young minds, in a peculiar manner, from serious reflections, even in neighbourhoods where works of grace were apparently commenced: it introduced a spirit of indifference to the all important subject of religion; it would progress from step to step, if countenanced & encouraged by the professors of Christianity, till, from what was termed by many to be innocent amusement, would end in a total subversion of public morals. After a full and candid consideration of the question, the Presbytery unanimously passed the following Resolutions:

1. *Resolved*, That it is inconsistent with the character of a professor of religion, to teach a dancing school.

2. *Resolved*, That our church sessions be directed to institute a course of discipline, with any of their members, who may engage in the above employment.

3. *Resolved*, That it is inconsistent with the character of professing christians, to countenance dancing schools or dancing assemblies, by personal attendance, or by allowing their children to attend.

4. *Resolved*, That it is the duty of our churches to discipline those of their members, who are known to countenance, by their practice, the disorderly conduct above named.

Theatrical Exhibitions.—The closing remarks of the Troy Review, respecting Mr. AIKIN'S Sermon on Theatrical Exhibitions, are of a nature too gratifying to be withheld from our readers. They are as follows:

The perusal of this Sermon has been to us the source of no small gratification; and we commend the sound discretion which solicited a copy for the press. Having given a brief analysis of the discourse, and copied several paragraphs which exhibit fair specimens both of its style and argument, it is unnecessary to dwell, at large, either upon its peculiar merits, or incidental defects. The production may be safely left to stand upon its own basis. It needs no artificial propping from the hand of a reviewer. Criticism may appear wondrous wise, and carp at trivial faults, and irreligion may raise the cry of bigotry; but the Sermon speaks, and will continue to speak, its own praises, in a language to which the pious and candid will be likely to attend. The subject of which it treats, is certainly one of great importance, both as it relates to the church of Christ, and the best interests of social life; and we could devoutly wish, that a very large edition of this discourse had been printed, and hundreds of copies sent to all the principal towns on the Hudson river, not forgetting that populous city which stands at its confluence with the waters of the ocean. In most of our large towns, and especially in the city of New York, the theatre is one of the sorest evils under which an unthinking and misguided people are left to groan. We make this remark with deliberation. We make this remark with a full conviction

that it will assign us, in the estimation of many, a conspicuous place among the ignorant and narrow-minded; but we make it with an intrepidity as fearless as the responsibilities which we sustain to society and to heaven, are important and tremendous. The theatre is the source of practical mischief to the world which no arithmetic can compute—which no calculation can equal—which no imagination can measure. Its vestibule is the gate of ruin; and its interior is the temple of vice and corruption. The feet that travel its avenues, are likely sooner or later to take hold on death.

The Reviewer then indulges in a little freedom of remark on the character of the theatre; which is very spirited, and very much in point: but our present limits will not admit of further extracts.

A Home Question.—While many writers are descanting on the evils of intemperance, and on the difficulties of supporting the stated preaching of the gospel, one of the correspondents of the Recorder & Telegraph, proposes the following plain, practical question:

"If a country parish pay $7000 a year for intoxicating liquors, and think they cannot, on account of their poverty, raise one tenth part of that sum for the gospel, would it not be well for them to give up the use of intoxicating liquors for two years, and put the $14,000 which they would thus save, into a fund which would support the gospel in that place forever?"

There is much point in this; and if it be said that all the members of such a society cannot be persuaded to adopt the measure, then, we say, let the rest go forward without them; and by making still greater sacrifices, they may eventually succeed in their object.

Christian Unity.—A correspondent of the Recorder & Telegraph, while speaking of the importance of Christian Unity, furnishes the following illustration:

"Permit me to contribute a mite to the promotion of unity among the friends of Immanuel, by relating an anecdote of the pious and eloquent Whitefield, which I recollect to have received some time ago from a very authentic source. When preaching in this country, he on one occasion took for his text the following passage: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,—for ye are all one in Christ Jesus." After repeating it in his usual emphatic manner, he cast his eyes towards heaven, and thus began—'Father Abraham! are there any Presbyterians in heaven? No! Any Episcopalians there? No! Any Baptists there? No! Any Methodists there? No! For we are *all one* in Christ Jesus.'"

Political.

From the following abstract of Legislative proceedings, it will be perceived, that, the conduct of Jasper Ward, one of the Senators of this state, has been investigated; that he lies under the charge of corruption; and that his expulsion from the Senate, was prevented only by his resignation. Mr. Wardwell's Report, also, which is too long for insertion, gives a pretty sad specimen of the intrigues of the lobby.

Our readers, however, will find one object of gratification. There is some prospect of a railroad being constructed between Schenectady and the Hudson. Should this be established, it would save about one day's labour in transportation; and our state would have the honour of taking the lead in this species of improvement.

STATE LEGISLATURE.

PETITIONS.—Of William L. Stone and others for an incorporation for horticultural purposes; for a new town from part of Shelby and another town; for a side cut from the Champlain canal at Stillwater; for a canal from the Erie canal to Ogdensburgh; for a canal on the north side of the Mohawk; for a canal from the Erie canal to the head waters of the Susquehannah, by the way of Nine Mile Creek; of Joseph R. Varnum, C. C. Cambreleng and others, for the incorporation of the United States American company, for mining purposes in South Mexico, with a capital of $1,000,000.

SENATE, Feb. 25th to March 3d.

On Saturday. Mr. Wright from the select committee, who were appointed to inquire into the conduct of Jasper Ward, one of the Senators, reported on the same, and offered the following resolutions:

Resolved, That the conduct of Jasper Ward, a senator from the first senate district, and the means used by him, in obtaining the passage, through the legislature, of the act entitled "an act to amend the charter of the Chatham fire insurance company, and also his conduct and the means used by him, in obtaining the passage of the act entitled "an act to incorporate the Ætna fire insurance company, of New York," were a violation of his duties as a Senator, affording a pernicious and dangerous example, tending to corrupt the public morals and to impair the public confidence in the integrity of the legislature, and that his conduct in these respects deserves and should receive severe reprehension:

Resolved, therefore, that the said Jasper Ward, senator as aforesaid, be and he is hereby expelled the Senate.

Previous to offering these resolutions, Mr. W. observed that the committee did not feel authorised to report as to what measures ought to be taken with the member, who now stands charged with corruption.

On Monday. Mr. Spencer from the literary committee, reported a bill respecting the college of Physicians and Surgeons in the city of New-York, and for the establishment of a Medical Institution in the said city.

On Tuesday. The resolutions offered by Mr. Wright, relative to Senator Ward, were called up, when, after some debate, it was agreed that he have permission to be heard by counsel tomorrow.

The committee of the whole, (Mr. Haight in the chair) passed the bill to increase the common school fund, the literary fund, and to promote the instruction of competent teachers and provide for their appointment.

On Wednesday. Jasper Ward sent in his resignation as Senator, which was laid on the table. The resolutions offered on Monday, were first disposed of. The first of these which goes to censure the conduct of Mr. W. passed unanimously: but in place of the second the following resolution was offered, and adopted without opposition:

Resolved, That further proceedings by the Senate upon this subject, are deemed unnecessary, by the resignation of the said Jasper Ward, this day transmitted to the President of the Senate, and which is hereby accepted by the Senate.

On Thursday. The bill to authorise supervisors of towns, to take and hold lands to be used as burial grounds, was passed in committee of the whole.

On Friday. Mr. Wright offered the following resolution:

Resolved, That the Attorney General be and he is hereby directed to present to the Grand Jury, of the city and county of Albany, any, or either of the witnesses lately sworn before the committee of the senate, appointed to inquire into the conduct of Jasper Ward, who may, in the opinion of the said Attorney General, appear, from the examination of the testimony reported by the said committee, to have committed perjury.

In support of this resolution, Mr. W. adverted to the contradictory testimony that had been given, in this important case; and the resolution finally passed.

HOUSE OF ASSEMBLY, Feb. 25, to March 3d.

On Saturday, Reports were made in favour of laying out and making the Hudson and Erie State Road, and for amending the act of 1819, for the support of common schools——Mr. Sill, from the Judiciary Committee, reported a bill in favour of laying certain restrictions on the operations of Barks and other incorporated companies; and Mr. Root introduced a bill regulating the rate of interest, and the manner of computing the same. The bill proposes 6 per cent, to be added yearly to the principal, with certain other provisions.

On Monday. A resolution was laid on the table, the object of which was, to state as the sense of this Legislature (the Senate concurring therein) that a law ought to be passed by the General Government, laying: tax of ten cents per gallon on domestic distilled spirits, and a corresponding one, on imported spirits.

On Tuesday. Mr. Sill from the select committee, to whom was referred the petition of Stephen Van Rensselaer and George William Featherstonhaugh, praying an incorporation for the purpose of constructing a railway between the Mohawk and the Hudson river, reported in favour of the petitioners, and obtained leave to bring in a bill—which was accordingly done.

On Wednesday. The bill relative to the Hudson and Mohawk rail road, was made the order of the day for the 10th instant.

On motion of Mr. Sill, the committee of ways and means, were instructed to inquire into the expediency of electing a new officer in the fiscal department of state, to be denominated the "auditor of accounts," appendant to the office of the comptroller, and subordinate to him, and that they be authorised to report by bill, defining his duties and fixing his salary.

On Thursday. Mr. Monell, from a select committee, to whom was referred the petition of Myron Holley, made a long report, and bro't in a bill directing the commissioners of the canal fund, to re-convey all the real estate conveyed by Myron Holley, last fall, and also the personal property in full satisfaction of all claim.

The governor transmitted a communication from the President of the American Colonization Society, which was referred to the committee on charitable and religious societies.

On Friday. Mr. Wardwell, from the select committee, appointed in pursuance of the resolution of the assembly, to inquire whether any improper means had been used to effect the passage of the act to incorporate the Dutchess and Orange steam boat company, &c., made a report on the same, which, to say the least, reflects no honour on the *members of the lobby*.

CONGRESS.

SENATE, FEBRUARY 17 to 23.

On Friday & Monday, the Senate spent considerable time in the transaction of executive business.

On Monday, the Judiciary bill was reported by the committee without any material amendment, and the committee on Public Lands, reported a bill for the relief of purchasers of public lands.

On Tuesday, a bill was reported to establish an uniform system of Bankruptcy.

On Wednesday, Mr. Chambers, of Maryland, appeared, was qualified, and took his seat.

Mr. Marks introduced a bill to authorize the state of Pennsylvania to make a Canal through the United States' public ground, near the city of Pittsburgh, which was referred to the committee on Roads and Canals.

On Thursday, a bill was introduced to extinguish the Indian title to lands in the state of Mississippi; and notice was given by Mr. Cobb, of his intention to introduce a bill for the payment of the Georgia Militia Claims.

HOUSE OF REPRESENTATIVES.

FEB. 17 to 23

On Friday, the House went into committee of the Whole, on the state of the Union, when Mr. Storrs delivered an able speech, which occupied about two hours, in opposition to Mr. M'Duffie's proposition to amend the Constitution.

On Monday, two resolutions proposing different amendments to the Constitution, were introduced, by Mr. Dorsey, of Maryland, and Mr. Buchanan, of Pennsylvania. The amendment of Mr. Dorsey, is to establish the district system, to make the electors vote *viva voce*, and in case of no choice in the primary college, to elect new electors, who shall choose out of the two highest candidates. The amendment of Mr. Buchanan is, to restore the original constitution so far as relates to this subject, except the part which refers the election to the House of Representatives; providing, in case of no election, that the States shall choose a President and Vice-President from the two highest on the list.

Mr. Archer addressed the House on this subject; but before he had proceeded far, the committee rose, and had leave to sit again.

On Tuesday, a bill was reported from the Committee on Indian Affairs, entitled "A bill for the preservation and civilization of the Indian tribes within the United States."

Mr. Powell, of Virginia, laid on the table a proposition to amend the Constitution, so as to provide that when the election of President comes to the house of Representatives, no member who votes on the occasion shall be eligible to any office for three years thereafter.

The bill relative to a survey of a route for a ship canal across the peninsula of Florida, was finally passed.

On Wednesday, Mr. Boon, of Indiana, and Mr. Haynes of Georgia, laid on the table resolutions to amend the Constitution of the U. States, the former giving to the qualified voters of the most numerous branches of the state Legislatures, the right of directly voting for President and Vice-President; and the other, making the voting by general ticket in the several states, and in case of no choice, to return the two highest candidates to the people, to be again chosen in the same manner.

The Judiciary committee were instructed, on motion of Mr. Wright, of Ohio, to inquire into the expediency of equalizing the salaries of the District Judges.

On Thursday, the resolution offered by Mr. Barney, of Maryland, on the preceding day, relative to the protection of our trade with Brazil and Buenos Ayres, was adopted. Mr. Archer then resumed, and concluded his argument on the Constitutional Amendment, which occupied the House until the hour of adjournment.

FOREIGN.

AFFAIRS OF THE GREEKS.

There is little respecting the Greeks. An article from Corfu, dated Nov. 15, states that Jussuf Pacha had been deprived of his command, on representation of Redschid, that he had not been duly supported by Jussuf in his attack on Missolonghi. The Turkish army are said to have left its entrenchments before the town, on the 18th of October. Ibrahim Pacha, in his excursion through the Morea, is said to have lost 1000 men. The Liverpool Courier of the 27th, says, "the accounts from this quarter do not bear that decided character which was expected; for the contradictions prove that nothing decisive has occurred. One account states the raising of the siege of Missolonghi, and the very latest, Dec. 17, only affirms that its fall was *expected*. The letters from Corfu, of Nov. 23, indicate, that the horrible plan is formed by Ibrahim, of transporting the Greeks to Egypt, and planting Egyptians in the Morea. How far this plan can be carried into effect, will depend on circumstances."

Seven monied institutions in London, connected one way or another with navigation, paid last year, for the Seamen's Friend Society, an aggregate of $2,469; which proves that they are wise to their own interests.

Sweden.—The Christian Gazette, of December 8th, contains the official news of a treaty concluded on the 9th of November last, between the king of Sweden and Norway, and the king of Great Britain, relative to the Slave Trade. The king of Sweden engages to cause penal laws to be passed as soon as possible against this traffic.

An article under the Barcelona head of Dec. 25, states that 500 vessels of every description, had been wrecked on the Spanish coast during the December gales.

Bolivar has directed public provision to be made for the education of the Indians in Peru. In the Colleges of Liberty and St. Charles, $300 a month are to be appropriated for the support and instruction of Indian youths; and in the College of Independencia, $200 more are devoted to the same purpose.

Bank of England.—This bank is said to have paid in one day the enormous amount of 5 millions sterling. Rothschild paid into the bank, in one day £300,000.

The house occupied by the late Emperor Napoleon Bonaparte, at St. Helena, has been converted into a stable.—"Sic transit gloria mundi."

DOMESTIC SUMMARY.

Militia of New York.—The following is an abstract of the annual return of the militia of the state of New York, made by the Adjutant General—Feb. 17, 1826.

Infantry—organized in 25 Divisions, and 53 Brigades, containing	131,561
Regiments, Battalions, and Companies of Artillery, Cavalry, and Riflemen, attached to the different Brigades of Infantry	3,661
Artillery Organized as a Division, and 5 Brigades,	8,432
Brigade of Horse Artillery	646
Cavalry, Organized in a Division and 5 Brigades	2033
	146,333

Saving Expense!—A farmer of Kennebec county, a week or two ago, presented a five dollar bill on the New-Haven Eagle Bank, in payment of an article. He was much surprised when told that the bank had failed three months before, having recently taken the note from a traveller. He had discontinued his newspaper last Summer, to *save expense.—Kennebec Jour.*

Since the 8th of March last, the American Colonization Society has received $10,000 in subscriptions and donations.

Capt. John Cleves Symmes has arrived at Washington, and proposes within a few days to deliver a Lecture in explanation and support of his theory of the earth.

Philanthropy.—While Com. Rogers was at Paros, seven Turkish widows, whose husbands had been killed in battle, were brought on board the North Carolina and offered to be sold as slaves. He generously paid their ransom and sent them to Smyrna.

Constitutional Amendments.—The National Intelligencer of Friday, remarks, "In the H. of Representatives, we presume, little may now be expected to be done, until the question respecting the proposed amendment to the Constitution has been passed upon. How long the debate will last, and what it will result in, must be a matter of conjecture.

A Treaty.—We are informed (says the N. Y. Mercantile Adv.) that a treaty has been concluded at Washington, between our government and that of central America, signed on the part of the latter by Mr. Canas, the Minister from that Republic. The treaty is said to be formed upon the most liberal principles, and will without doubt be ratified by both governments.

Fasts.—The Governor of Massachusetts, has appointed Thursday, the 26th day of April next, to be observed as a day of fasting, humiliation and prayer, by the people of that commonwealth.

The Governor of Connecticut, has appointed the 24th of March, as a day of fasting and prayer, throughout that state.

A bill to incorporate the Susquehannah and Delaware Canal and Rail Road Company, has passed the Pennsylvania House of Delegates.

Influenza.—The Boston Medical Intelligencer of Tuesday, says that about 30,000 of the inhabitants of that city are sick with the influenza.

This disorder proves very fatal in some districts at the south.

Indian tribes of Oregon.—The following extract appears in the public journals as being taken from a report of a committee of the H. of R. of the U. S. on the subject of a military post at the mouth of the Columbia river.

"The tribes north (of the Columbia river) are ferocious, warlike, and treacherous, exhibiting one of the most horrible anomalies in human nature, the desire to feed upon human flesh. The squeamish moralist may affect to grieve, if by chance, by contract with the whites, or otherwise any danger of their extermination should arise; yet he who properly apprehends the "excellence of his own nature, would no more relent at the destruction of such wretches, than he would at that of the beasts which prowl in the forest for prey."

We are unwilling to credit the assertion that a report of a committee of Congress contains such horrible sentiments. That this body will sanction them we cannot believe—that in the contrary they will express their entire abhorrence of views so repugnant to humanity we confidently anticipate.—*N. Y. R. Ch.*

SOUTHERN ADVERTISEMENTS.

We gave, a few weeks since, a specimen of southern advertisements, hoping that it would assist our readers to *realize* that *human beings* are indeed *bought and sold* in this "land of liberty." We now give another specimen, which we found in a Cahawba paper.—*Chr. Mirror.*

NEGROES FOR SALE.

Between forty and fifty young Virginia born NEGROES will be in the town of Cahawba on Friday next, and will remain there for some days for sale. They consist of likely young men, girls, boys, women and children. Among them are some valuable cooks and house servants. Great bargains may be had if early application is made. Cotton will be taken in payment, if preferred. For further information inquire at the bar of Mr. White's tavern.

If any thing is wanting to set the above in its true light, read the following from the Genius of Universal Emancipation.

To the Editor—SIR:—The following advertisement was handed into the office of the National Intelligencer, and payment offered for insertion; yet it was refused; and this too when they are constantly inserting similar advertisements.

CASH! CASH!! FOR WHITES!!!

Having good reason to believe that a cargo of the white sons and daughters of our republicans will bring a good price at Algiers, [seeing their yellow children sell so well in our republic,] I am induced to offer a great bargain for twenty white boys of any age, and for twenty five girls, [those of age and beauty to suit the Bashaws would be preferred,] if delivered in good shipping or driving order, that is, chained and manacled *at the door of the Representatives Hall*, Washington.

Should parents or guardians prefer to join in the venture, rather than take a price paid down for their children, there will be no objection.

If some enterprising men, who have the misfortune to have no white children of their own, will proceed to some village, force away children and youth, where their parents have a foolish squeamishness about parting with, or selling their offspring, and bring them on, no questions will be asked how they came by this property any more than when they sell their smutty children for slaves. Apply to the KEEPER.

THE LATE EMPEROR OF RUSSIA.

Alexander, Emperor of Russia, was the eldest son of Paul I. by his second wife, Sophia Dorothea Augusta Maria Fœdorowna, of Wurtemburg, Stadgard. He was born Dec. 22d, 1777, and married to Elizabeth, Princess of Baden, Oct. 9th, 1793. The care of his education was committed to M. de la Harpe, a Swiss Colonel, who neglected nothing to fit his pupil for the high station he was destined to fill. He was proclaimed Emperor, March 24, 1801, and crowned at Moscow, the 27th of the following September. His first care was to put an end to the war which then raged between Russia and England; and he for some length of time preserved peace both with England and France, and vainly endeavoured to act as mediator between them after the termination of the short peace of Amiens. In 1804, however, the murder of Duke D'Enghein, by Bonaparte, excited the indignation of the Emperor, who, after resenting an energetic remonstrance by his Ambassador, against "a violation of the law of nations as arbitrary as it was public," withdrew his Minister from Paris; and in 1805, signed a treaty of alliance, offensive and defensive, with England, Austria, and Sweden; acting on which, Alexander hastened to lead his troops into Austria, where, however, he arrived only in time to see the capital fall into the hands of the French. He then retreated, together with the remnant of the Austrian army, to Berlin, where he resolved to await the French army; but on the defeat of the Austrians, at the battle of Austerlitz, he returned to St. Petersburg, leaving the greatest part of his army on the frontiers of Germany. In 1806, being called upon by the court of Berlin, he again took up arms, but was again only in time to witness the triumph of Bonaparte. In the spring of 1807, Alexander joined his army, which had retreated beyond the Vistula, and withstood the French with great bravery; but having been defeated in the battle of Friedland, he retreated beyond the Niemen, where he agreed to preliminaries of the peace signed at Tilsit, July 6, 1807. In consequence, it is believed, of a secret article in the treaty, he declared war against England, and soon afterwards against Sweden, which latter war, lasted two years, and ended in Sweden's ceding Finland to Russia. During the hostilities which still subsisted between France and England; he continued to side with the former power, and dismissed from his dominions all the German ministers and agents. But the time was arrived when he was to see how ill judged his friendship had been; and he was forced to defend himself in his own dominions, with no other Ally than England, against Bonaparte, who led 500,000 choice troops against him, joined with those kings who had formerly been his Allies, and whom he formerly assisted. The Russians, however, on their evacuation of Moscow, by burning that city, destroyed the only means of subsistence the French could expect during the winter; and thence followed the destruction of that vast army. The Emperor Alexander, now seemed animated with a spirit of vengeance against the perfidious invader of the Russian dominions. He pursued him with unrelenting vigor; he even published a description of his person, as if he had been a common felon. However, Bonaparte escaped in a single sledge, leaving his gallant army to perish in the snows; and so infatuated were the French, that they actually suffered him to levy new armies, and lead them into Germany, in 1813 By this time, however, the scene had wholly changed. On March 13, Alexander and the king of Prussia, proclaimed the dissolution of the confederacy of the Rhine, and declared their intention of assisting the Austrians. After having been worsted at the battles of Lutzen and Bautzen, they agreed to an armistice; during which the Russians were joined by General Moreu, who, however, soon fell by a random shot before Dresden. After various success the great battle of Leipsic was fought October 16th, 17th, and 18th, which completed the deliverance of Germany. In the beginning of 1814 the allied monarch crossed the Rhine. On the 30th of March the allied army besieged Paris, and forced it to capitulate; and on the 31st the Emperor Alexander and the King of Prussia entered it amid cries of *Vive le Roi! Vivent les Bourbons!* and Bonaparte soon signed his first abdication. On the landing of Louis XVIII. Alexander hastened to meet him, and conducted him to Paris, which he entered May 4. A treaty of peace was signed in Paris May 30, 1814. and Alexander left France for London, where he was magnificently entreated by the Prince Regent Guildhall. He returned to St. Petersburg July 25. When the escape of Bonaparte from Elba changed the apparent security of Europe into confusion, great preparations were made by the Rssians, but the news of the battle of Waterloo put a stop to their motions. Alexander himself set out for Paris, where he arrived three days after the entry of Louis XVIII. From thence he proceeded to Brussels to view the field of Waterloo: and after a short stay, returned to St. Petersburgh. From that time till his death, his policy was purely pacific; he attended several Congresses, and was almost incessantly moving from one part of the continent to the other, and died faithful to the principles agreed upon by the Holy Alliance in 1815.

MARRIED,

In Paris on the 2d inst. by Rev. Zeckariah Paddock, Dr. Samuel Hastings of Augusta, to Miss Eliza Rowel, of the former place.

DEATHS.

In this village on the 23d ult. Mr. Obadiah Delano, aged 43 years.

On the 27th, Maria, daughter, of John Osborn, 8.

On the 1st inst. Miss Betsey Jones, 18.

On the 3d, Wm. Johnson, 19.—Coloured person.

On the 4th, Nelson, son of Mr. Philip Green of Troy, 20.

At Washington city, John Gaillard, a member of the Senate of the United States, from the state of South Carolina, and the actual President for several years past, in occasional absences of the Vice President of that body.

In the New York Assembly, last week, Mr. Cowles announced the death of John Fowks, a Representative from Dutchess, who died at his residence in that county on last Tuesday week.

At Peacham, Vermont, in the family of Mr. John Skeele, Mr. Daniel Washburn, of Kennebunk, in the state of Maine, aged 21. It is a remarkable fact, that Mr. Skeele and his wife, have lived together more than half a century, have had eleven children, the youngest of whom is now upwards of 26 years of age, and have generally had a pretty numerous family with them and yet the first death which has ever occurred in their house, is that of this stranger.

In Middlebury, Vt. on the 7th instant, Mrs. Bates, wife of the Rev. Joshua Bates, President of Middlebury College.

WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.

Utica, Jan. 2, 1826. 3w79

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaigo wine, are offered by J. C. HASTINGS & C

Utica, Dec. 20, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1826.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

HYMN.

Jesus teaching the People,

How sweetly flowed the gospel's sound
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and reverence filled the place!

From heaven he came—of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

"Come, wanderers, to my Father's home,
"Come, all ye weary ones, and rest!"
Yes! sacred Teacher,—we will come—
Obey thee—love thee—and be blest!

Decay, then, tenements of dust!
Pillars of earthly pride, decay!
A nobler mansion waits the just,
And Jesus has prepared the way.

BOWRING.

TONES OF VOICE.

In our remarks on emphasis, last week, we intimated that appropriate tones of voice, were indispensable to musical expression. This is evident from the slightest reference to the tones of a distinguished orator. These, we find to be ever varying with the character of emotions, and with the different degrees of feeling, which agitate the speaker. Still, we can never fully describe them. Their varieties are endless: and thousands of those which are appreciable by the ear, are too minute for description. Yet their importance is not lessened by this circumstance.—On the contrary, they, by this very means, are made to form a language which is not to be counterfeited. The man who *speaks* with emotion, naturally gives utterance in appropriate tones: while he who would only be *thought* to feel, is constantly betraying himself, by a misapplication of tones, which is evident to the most inconsiderate observer. Hence the propriety of that rule which directs the speaker to his *own feelings*, rather than to any scale or description of tones, for the regulation of his delievery.

The same thing exists in vocal music. Every possible kind or degree of emotion has its own manner of enunciation, which the musician may exemplify, but not describe. Were he to say that joy requires the tones of emphasis to be boldly struck and rapidly diminished—that burlesqe requires this process to be inverted; that grief requires emphasis to consist both of a swell and diminish; he would only begin to speak of distinctions, which are endless & indefinite; and, after all he could say, would give no more than general hints for the formation of style. Yet let the singer learn to *feel* his subject; and let him have the advantage of oral illustration, and if not destitute of sensibility, he will soon be able to give utterance in an appropriate language of tones—which is certainly an acquirement worthy of the most patient and continued exertion.

FOR THE WESTERN RECORDER.

THE POWER OF MUSIC.

The soul of man is susceptible of various emotions, some of which raise it to the highest pitch of mental enjoyment; while others produce only a sensation of calmness and serenity. The mind is continually acted upon by external agents, which are very different in their effects. But among them, none possesses a stronger influence upon us, than MUSIC. Its soft illusive charm steals upon the heart at times, and creates an ardent glow—a rapturous elevation of soul. Various are the means by which this heavenly sensation is produced:—sometimes by the deep-toned organ, which raises in the mind solemn and sublime ideas. Sometimes, the sweet melody of the flute, heard from some neighboring edifice, soothes the soul to calm and pensive meditation.

Vocal music has many advantages over instrumental. It admits of a much greater variety of expression; and possesses at the same time, both grandeur and simplicity.

Sensible of the peculiar control which music exercises over their passions, mankind have improved it to great advantage. When in the most trying circumstances, they have called in its aid. When two powerful armies are about to engage, and to risk their all upon the issue of a battle, they have recourse to MARTIAL MUSIC; the mere mention of which is then sufficient to raise ardent emotions in the mind. Lost to every other sensation, while within the reach of its impassioned notes, the soldier, forgetting the peaceful vale, the humble cottage, and the cheerful family, which once engrossed his whole attention—unmindful of the groans of the dying, and disregarding the most imminent danger, rushes into the front of battle, longing to achieve some glorious deed. This animates and sustains him, in the dread conflict: if he survives, happy is his lot; but should he fall, a sacrifice to his country, his gallant, but departing spirit will be soothed in the tumultuous field, by the enrapturing notes of martial music.

An immense army never fails, even while at rest, to produce exalted ideas; but when we consider it moving to the sound of measured notes;

"*When martial music's all-inspiring breath,*
"*With dulcet symphonies leads on to death;*"

then it is, that the soul is too full for expression. By its all powerful sound, even the timid heart of woman is sometimes inspired with an enthusiasm, which prompts her to seize the hostile weapon, and mix in the din of battle. It supports the minds of the wavering and fearful, by banishing all sensations but those of pleasing infatuation.

Music of every kind produces pleasure. If it be mournful, it conveys consolation, to those who have suffered bereavement, or been wounded by the shafts of adversity. It seems to our imagination, "like the memory of joys that are past, pleasant and mournful to the soul."

When, with solemn, long resounding notes, it falls on the ear in grand, harmonious numbers, it excites some of the most sublime sensations, of which the mind is capable.

The powers of music are innumerable. In its various forms, it assuages grief, calms the agitated spirits, drowns the sense of danger, inspires courage, and raises the soul to the highest pitch of rapture. Music holds an unlimited sway over the human passions. It is not confined to earth, alone, but exists in HEAVEN.

There the spirits of the just, and the choir of angels employ it to express their devout love towards their beneficent Creator; and are continually chanting his praise. G. H.

COMMUNICATIONS.

The correspondent who furnished the following questions, under the signature of "North Woodsman," states, that he is naturally inclined to be a Universalist—that the various doctrines of this sect have often been presented to him in an inviting form—and that there have been times when they appeared lovely to him. On giving these schemes an attentive examination, however, he finds insurmountable difficulties in the way of embracing them—and this, notwithstanding his strong predilection in their favour. Some of these difficulties he has set forth in the questions, thinking they might be advantageously proposed to others, who are inclined to listen to the errors of Universalism.

For the Western Recorder.

QUESTIONS TO THOSE WHO WISH TO BECOME UNIVERSALISTS.

Is not that, and that only, a curse to a person which, taken in its proper connexions and dependences, renders him more miserable than he would be without it?

Is not that a blessing to a person, which, taken in its proper connexeons and dependences, renders him more happy than he would be without it?

What punishment does sin deserve?

If then, all the punishment, which God can, consistently with his justice, inflict on sinners is a punishment calculated to bring them to repentance and fit them for happiness; does it not necessarily follow that all the punishment which God can consistently inflict on the worst of transgressors, is to send them the greatest blessings in the power of Omnipotence to bestow?

Is sin a moral evil?

Is it not a dictate of common sense, that moral evil deserves to be followed with moral evil, or with a curse?

Does moral evil deserve to be followed with a blessing?

Is it not proper to say that punishment is a method which a being in authority takes to disapprove the wrong conduct of a subject?

If sin be a moral evil, does it not deserve the disapprobation of God, whether the disapprobation be for the good of the sinner or not?

If it is not just to disapprove of sin, aside from the consideration that the disapprobation is conducive to the personal good of the sinner, then will it not follow that sin is not, in its own nature and tendency, odious; and that it becomes so, only when disapprobation to it will promote the personal good of the transgressor?

If sin be not a moral evil, why should we repent of it?

Are men required to repent of that which is not wrong?

If sin be not a moral evil, how can we reconcile the calamities which God brings on men in this life, with justice?

If sin be not a moral evil & deserving of punishment, is then its opposite (holiness,) deserving of any praise?

If not, then what foundation is there for a moral government, either in heaven or earth?

What is redemption?

From what did Christ come to redeem us?

Did Christ come to redeem us from any thing which we did not justly deserve?

Is all the punishment with which God threatens the wicked, only a temporary punishment calculated for their good, and necessary for their good?

Did Christ come into our world and suffer and die, in order to save sinners from that which was appointed for their good?

The Bible says that Christ came to redeem us from the curse of the law; was the curse of the law no more than a temporary misery, inflicted or threatened for the best good of man?

Did Christ then come into the world to deliver men from that which was appointed for their best good?

Cannot a sinner be justly punished for any other end than his personal good?

Then will it not follow that there is no moral evil in sin, any further than as it is disadvantageous to the sinner's personal good?

Will it not follow, too, that all the punishment which can justly be inflicted on the sinner is either contained in sin at the time when it is committed or in what follows immediately afterward as a necessary consequence?

From what, then, did Christ come to redeem us?

Can we suppose that the exceeding great and precious promises of the Gospel, mean no more than this; he that repents and believes, shall be saved from a temporary punishment inflicted for his good?

Do we need such assurances from God?

Is not that evil which is necessary to a man's personal good, on the whole, a blessing?

In all his threatenings against the wicked, does God threaten them with a personal benefit?

Is not a curse, a punishment which does not promote the good of the subject?

If not wherein is a curse different from a blessing, and why are not the afflictions of Christians called a curse?

Why are not the curses of God upon the wicked, in the Bible, said to work for their good; and to work out for them a far more exceeding and eternal weight of glory?

Where in all the Bible, are the curses of God upon the wicked called a fatherly correction?

What right then have we to call them so?

If it be right and just to subject a sinner to misery, in order to promote his personal good, why may it not be right and just to subject a sinner to misery in order to promote the good of the universe, provided that misery do not exceed the demerit of the subject?

Can it be proved that the good of the universe requires that every sinner of our race, should be made happy?

Can it be proved that the good of the universe, cannot be promoted by the endless misery of some individuals of our race?

Did not Christ suffer to magnify the law and the justice of God?

Why then may not a sinner be subjected to misery to magnify justice?

Antithenes wondered at mankind that in buying an earthen dish, they were careful to sound it lest it had a crack; yet so careless in choosing friends as to take them flawed with vice.

For the Western Recorder.

AMERICAN TRACT SOCIETY.

No. III.

THE SOCIETY'S HOUSE.

Few circumstances which have occurred in the formation and progress of this Society, it is believed, are more calculated to promote its permanent prosperity, than the provision which has been made for its accommodation, by the liberality of the citizens of New-York. The building, which is now enclosed, and with the continued smiles of Providence, will be completed before the first of May next, is located at the corner of Nassau and Spruce-streets, and at the junction of those streets with Chatham-street. It is about 20 rods distant from the City Hall, and 20 from the houses of the American Bible Society, and fronts towards the Park. The lot is 80 feet in front, upon Nassau-street, by 48 feet on Spruce-street. The whole ground is occupied by the house except a yard 44 feet by 9. The building is four stories high, exclusive of the basement story.

The first floor comprises a room at the corner of the two streets, for the sale of Tracts in small quantities, which is 21 feet by 18; a Secretary's office, 18 feet by 17; and three suits of offices, each 35 feet by 17, fronting on Nassau-street, which for the present will be rented; one of them will be occupied the ensuing year, by the United Domestic Missionary Society.

The second story contains a room 17 feet by 16, for the use of the Publishing, Distributing, and Finance Committees; a room 26 feet by 24, for the meetings of the Executive Committee and the Board; an office, 27 feet by 16, which, for the present, will be rented; and a room, 36 feet by 34, for the general Depository.

The third story will be occupied principally by the folder and binder, and the fourth story by the printer. The garret, which is very spacious and commodious, will be used by the printer for drying paper, and other purposes. The stereotype founder will occupy a part of the basement story, the whole of which, except so much as is necessary for fuel, will be rented.

The printer and binder will pay a rent for the whole of the 3d and 4th stories and garret; and the rent of so much of them as is occupied for the Society, will be immediately added to the funds for printing Tracts; so that the Society, from the time of its occupying the building, will, in no way, directly or indirectly, pay rent for any part of its accommodation.

On this point much solicitude has been felt, and great caution observed; that there may not be *even the appearance, that any thing contributed by the pious friends of this Society, for printing and circulating Religious Tracts, is appropriated to the erection of a house in one of our large cities.* On the contrary, the donors for the erection of the house, virtually say to the Christian community, "If, in the providence of God, it appears expedient, that a Tract Society for the country be located in the city where God has cast our lot, and where he has prospered us, we cheerfully contribute of what we have received from him, to furnish it with every requisite accommodation." Excepting the President of the Society, we believe that no donor to the house resides out of the city of New-York.

The friends of the cause of Christ, in the city, who have contributed so liberally to this object, we feel authorized to say, did not do it without considering well with what intent they thus appropriated their earthly substance? and when contributed, they have not failed assiduously to watch over its appropriation, that it might be expended in a manner at once the most economical, and most calculated to subserve the prosperity of the Society.

Instead, therefore, of procuring a small or secluded, inaccessible or inconvenient lot, they fixed on the one which Providence seemed manifestly to propose, where, even if the prosperity of the Society shall exceed the anticipations of its most sanguine friends, it can be entirely accommodated for many years, and where every part of the building, which the Society does not need to occupy, can be advantageously rented. With this advantage, the pecuniary circumstances of the Society are better, notwithstanding the expense which it has incurred, than they would have been by expending a much smaller sum, for a building barely sufficient for its accommodation, and in an unfavourable locality.

It deserves to be remembered, too, with devout acknowledgments to the Supreme Disposer of events, that the foundations of the Society were laid in this city, at a time of unusual prosperity; when many felt bound to manifest their gratitude to Him, the Giver of all good, by returning a liberal portion into his keeping. Since then, indeed, a dark cloud has been thrown over the commercial world; but, as soon as the purposes of the Divine chastisement are accomplished, it will again be dissipated, and all the gold and silver which are needed by the great Head of the Church, for the promotion of his kingdom and glory in the world, will be laid at his feet, while the hearts of his people are rejoicing in his goodness, their "barns are filled with plenty," and their "presses are bursting out with new wine."

Such a provision for the Society, demands the unfeigned gratitude of all its friends to the benevolent donors, and to God; and it affords to all who would be instrumental in circulating its noiseless but searching pages of truth; a powerful motive to contribute to its funds, as their donations can now be more economically appropriated.

At present, the Society is in the same want of funds for printing Tracts, as if nothing had been contributed for the house; and many thousands of dollars are immediately needed for providing a stock of Tracts for the supply of the community. Numerous and very important Branches and Auxiliaries are forming in various parts of the United States, whose demands will soon be large and urgent; and it will be impossible to supply them, without liberal pecuniary aid. *Two thousand five hundred dollars* will scarcely provide *stereotype plates and engravings* for the *one hundred and fifty* Tracts which have now been approved by the Publishing Committee; to say nothing of the expense of paper, printing, folding, binding, &c. Nothing is more desirable, with reference to the Society, than that Christians should acquaint themselves fully with its condition and wants, remember it before God in their prayers, and contribute to its aid, as God hath given them ability.

H.

NOTE.—About 60 Tracts, those of twelve pages and over covered, are now ready for delivery, together with the first volume of the Society's publications, embracing 400 pages and neatly bound, price 50 cents a volume. All communications for the Society should be addressed to *Mr. William A. Hallock, Corresponding Secretary, No. 3, Cedar-street, New-York.*

MISCELLANEOUS.

The new Emperor of Russia.— The New London Times gives the following notice of Constantine, now Emperor of Russia, and of his two brothers, Dukes Nicholas and Michael.

Constantine was born in 1779. His grandmother, the Empress Catharine, caused him to be so named with reference to her views on Constantinople, and in his youth, she caused a medal to be struck with the inscription, "Constantine, King of the Greeks." He was of an impetuous disposition, and early showed a disposition for arms. He served under Suwarrow in the campaign of 1799, against France, and meant to have joined the Austrian Army under the Archduke Charles, in 1800, but the defeat of the Russians in Switzerland, occasioned his return to St. Petersburgh. In 1802 he paid a visit to Vienna, where the Emperor of Austria gave him the honorary command of a Hussar regiment. In 1805 he took the command of of a Russian corps, destined to act against France, and took part, at the head of his regiment of guards in the unfortunate battle of Austerlitz. He followed his brother, the Emperor, in the campaigns of 1812, 1813, and 1814 and entered with him into the city of Paris, but did not accompany him to London. He first went to Russia, and then to the Congress of Vienna. After the second deposition of Bonaparte, Constantine was made Viceroy of Poland, This prince has not been very fortunate in his matrimonial connexions. He was married at the early age of 17 to the Princess Julia, of Saxe-Coburg, from which he was divorced in April, 1820, for the purpose of marrying the Princess of Lowiez; but this lady not being of royal extraction, a decree was issued by the Emperor Alexander, with assent of the Senate, assigning the succession to the throne, to the Archduke Nicholas. The latter, who is the third son of the emperor Paul, is seventeen years younger than Constantine. He has never been engaged in the pursuit of arms, but has travelled over many parts of Europe, and in particular, has visited England, through which he made a tour of careful inspection with his brother Michael. Nicholas married in 1817, the Princess Charlotte Wilhelmina of Prussia, by whom he has a son and two daughters.—Constantine has had no issue, by either marriage.

CAPTURE OF CORNWALLIS.

The Seneca Farmer furnishes extracts from the "New York Packet, and the American Advertiser," a small demy newspaper, printed at Fishkill, by Samuel Loudon, during the revolution. The number dated Nov. 1, 1781, contains the first news of the capture of Cornwallis. This great event, so important to the country, and so cheering in that day to those who loved it, was announced in large letters across the page, immediately under the head of the paper, enclosed in a border of flowers, in the following laconic terms:

"BE IT REMEMBERED,

"That on the 17th day of October, 1781, Lieutenant General CORNWALLIS, with above Five Thousand British Troops, surrendered themselves Prisoners of War to His Excellency General GEORGE WASHINGTON, Commander in Chief of the allied Forces of France and America.——LAUS DEO!"

The following rather humorous article, copied into the opposite side of the sheet from the "Pennsylvania Freeman's Journal," shows the spirit of the times:

"A watchman of this city, after having conducted the express rider to the door of his Excellency the President of Congress, on Monday morning last, the honest old German continued his functions, calling out, 'Basht dree o'—glock, and Gorn-wal-lis ish da-ken!' "—*Albany Argus.*

MODES OF SALUTATION IN VARIOUS COUNTRIES.

Greenlanders have none, and laugh at the idea of one person being inferiour to another.

Islanders, near the Phillippines, take a person's hand or foot, and rub it over their face.

Laplanders apply their noses strongly against the person they salute.

In New Guinea they place leaves upon the heads of those they salute.

In the Straits of the Sound, they raise the left foot of the person they salute, passing it gently over the right leg, and thence over the face.

The inhabitants of the Phillippines bend very low, placing their hands on their cheeks, and raise one foot in the air with the knee bent,

An Ethiopian takes the robe of another, and ties it about him, so as to leave his friend almost naked.

The Japanese take off a slipper, and the people of Arracan their sandals in the street, and their stockings in the house when they salute.

Two negro kings, on the coast of Africa, salute by snapping the middle finger three times,

The inhabitants of Caimene, when they would show a particular attachment, open a vein and present the blood to their friends as a beverage.

If the Chinese meet after a long separation, they fall on their knees, bend their faces to the earth two or three times, and use many other affected modes. They have also a kind of ritual, or academy of compliments, by which they regulate the number of bows, genuflections, and words to be spoken upon any occasion. Ambassadors practice forty days these ceremonies, before they appear at Court.

In Otaheite they rub their noses together in saluting.

The usual salutation at Cairo is, "How do you sweat?"—a dry, hot skin being a sure indication of a destructive epidemical disorder.

The common salutation in China, is, "Ya Fan?"—Have you eaten your rice?

Port Folio, Vol 8.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are
20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call

Utica, Dec. 20, 1825. 79t

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, yout and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m23

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

††† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers th for succeeding volume.

MERRELL & HASTINGS, *Publishers.*